



ISSUE 133

Dhul Hijjah 1438 | September 2017

# ISLAMIC FOCUS

## HANAFI & SHAFI DIFFERENCES IN *Qurbani*

## GOING GREEN ISLAMICALLY

What does Islam say about going green?

**HAJJ  
WITHOUT  
A VISA!**







# FROM THE EDITOR

**AHLAN WASAHLAN**

I'm excited to be bringing you this first colour edition of the Islamic Focus.

I vividly remember churning out my first homemade newsletters with a computer in the days before the mouse was even around. And making copies on a printer that took ever so long to get a page out.

The excited reception of my siblings cemented my dream to use media to send out the message of Islam.

I still use the advice of that first audience as a yardstick: not to make articles overly long, to stir the imagination and make the reader want to delve into further research himself.

After 132 editions of the Islamic Focus in black and white, we present to you our offerings in vivid colour.

We hope to bring you more thought provoking features on as many of the latest media platforms as possible: our website, social media and other platforms.

To keep our content fresh and

original, you can look forward to interesting local features.

This edition showcases our envisaged range: melding Islamic advices to such social challenges as bullying, the forgotten place of fathers and the environment.

Intriguing historical glimpses into little known bookmarks of the past like the Muslim Empire offering aid to western countries and Muslim activism in South Africa are hallmark features of our magazine.

Look for the inspirational stories with profound messages, and something unique: a parallel look at Shafi and Hanafi Fiqh. This is a reflection of our rich diversity. Future editions will follow this blue print of presenting the rulings of Islam in simplified form.

I hope you enjoy reading these offerings as much as I loved compiling them. And I hope that this marks a journey together, exploring the astounding heritage of Islam and the Muslims.

*MI Muhammad Badsha*



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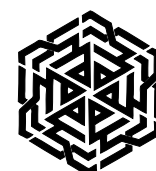
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**ISLAMIC FOCUS**

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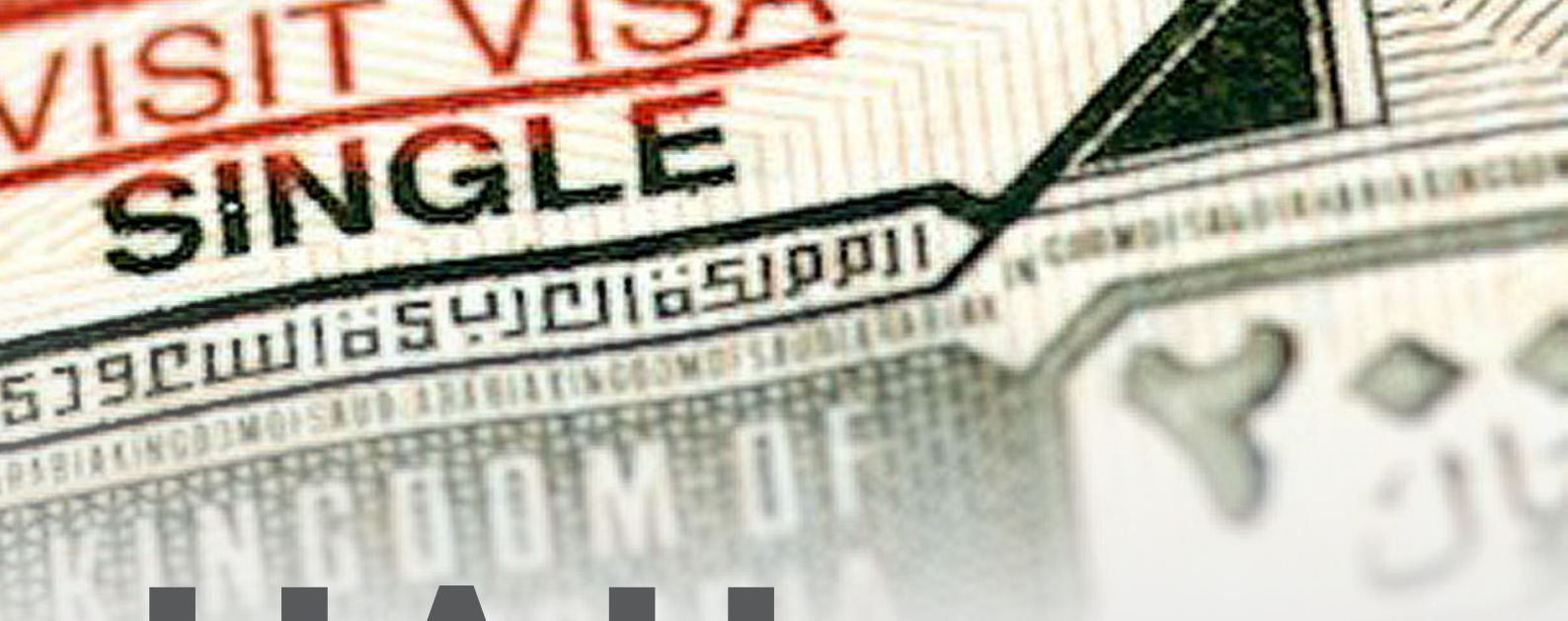
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# HAJJ WITHOUT A VISA!

Deeds that equal  
the reward of Hajj

Since Hajj is among the most virtuous deeds in Islam, and not everyone can afford it (especially on a continuous basis) Allah ﷻ has attached the reward of optional Hajj to certain other deeds for the benefit of all.

Now that the Hujjaj have begun to depart, those who have been left behind can take consolation from the following narrations which promise of various other deeds yielding Hajj rewards:

Note:

1. The promises of "gaining the same reward as Hajj" are restricted to the reward only. It does not mean that one upon whom Hajj is obligatory can merely suffice on these deeds. (Sharh-Nawawi ala Muslim, 1256)
2. The purpose is not to discourage one from the actual Hajj.

Adapted from: <http://www.al-miftah.com/deeds-that-equal-the-reward-of-hajj/>

**Wudu at home before proceeding for Salaah with congregation.**

1

"One who purifies himself (i.e, makes wudu) and leaves his home to attend the fard salaah in congregation receives the reward of a Haji in the state of Ihram..." (Abu Dawud, 559)

**Salatul Ishraq** "Whoever offers his Fajr salaah in congregation, and then remains seated making the dhikr (remembrance) of Allah until (approximately 15 mins after) sunrise after which he offers two rakaats of Salaah (Ishraq), will receive the reward of one complete Hajj and one complete Umrah." (Tirmidhi, 586)

2

**Going to the Masjid to learn or teach knowledge**

3

"Whoever goes to the Masjid for the purpose of learning or teaching Knowledge, receives the reward of a Haji whose Hajj was perfect. (Tabarani, Hadith, 7473)

**Umrah in Ramadaan**

4

The Prophet ﷺ said: "Umrah in Ramadaan equals the reward of Hajj with me". (Muslim, 1256)

# TAKBEER OF TASHREEQ

Eidul Adha 1438 will be on Friday 1 September 2017 in South Africa

The Takbeer of Tashreeq will be recited from Fajr on Thursday 31 August until Asr on Monday 4 September

TAKBEER OF TASHREEQ (HANAFI):

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ  
اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

Transliteration: ALLAHU AKBAR  
ALLAHU AKBAR LAA ILAHA  
ILLALLAHU WALLAHU AKBAR  
ALLAHU AKBAR WA LILLAHIL  
HAMD

Translation: Allah is the Greatest.  
Allah is the Greatest. There is no  
God but Allah, and Allah is the  
Greatest. Allah is the Greatest,  
and all praises are due unto Allah

Wajib to recite after every Fardh Salaah

TAKBEER OF TASHREEQ (SHAFI):

الله أكبر الله أكبر الله أكبر، لا إله إلا الله  
الله أكبر الله أكبر، وله الحمد

Transliteration: ALLAHU AKBAR  
ALLAHU AKBAR ALLAHU  
AKBAR LAA ILAHA ILLALLAHU  
ALLAHU AKBAR ALLAHU  
AKBAR WA LILLAHIL HAMD

Translation: Allah is the Greatest.  
Allah is the Greatest. Allah is the  
Greatest. There is no God but  
Allah. Allah is the Greatest. Allah  
is the Greatest, and all praises are  
due unto Allah

Sunnah to recite  
after every Fardh,  
Sunnah, Nafil and  
Qadha Salaah



**5** To recite "Subhanallah" 100 times in the morning and evening. "He who recites Subhanallah 100 times in the morning and another 100 times in the evening is like one who performed Hajj 100 times!" (Tirmidhi, 3471)

## **6** Serving one's Parents.

The Prophet ﷺ told a man regarding his mother: "Show Allah how you serve her. If you do so you will be like a: Haji, a Mutamir (one doing Umrah) and a Mujaahid (one striving in Allah's way)." (Abu Yala, 2760)

Hafiz Ibn Rajab Al-Hambali rahimahullah has quoted other deeds that yield the reward of Hajj from various pious people (i.e., not necessarily from the Hadith). These have been extracted from his Lataaiful Ma'aarif, pgs.357-359:

## **7** Attending Juma Salaah.

Saeed ibnul Musayyab rahimahullah said: "Attending the Juma is better according to me than a nafl (voluntary) Hajj."

## **8** Attending Eid Salaah.

Some of the Sahabah ؓ have said: "Attending the Eidul Fitr Salaah equals the reward of Umrah, and the Eidul Adha Salaah equals that of Hajj."

## **9** Esha Salaah in Congregation.

Uqbah ibn Abdil Ghaafir rahimahullah said: "Offering Esha Salaah in congregation equals the reward of Hajj, and the Fajr in congregation equals Umrah."

## **10** Fulfilling the need of a Muslim.

Hasan Al-Basri rahimahullah said: "Your proceeding to fulfil the need a fellow Muslim is better for you than one Hajj after another!"

## **11** Staying away from haram (forbidden) acts.

Some of the pious predecessors said: "To abstain from an iota of wrong is better than five hundred (Nafl) Hajj."

Fudhail ibn Iyadh rahimahullah said: "There is no Hajj or Jihad that is more important than protecting one's tongue," i.e. against sin.

## **12** Spending on a student of Islamic knowledge.

Once a father came to Imam Muhammad ibn Sahnun (rahimahullah) and said: "I will earn by myself and I will not distract my son from his studies. Imam Ibn Sahnun replied: "Do you know that your reward for doing so will be greater than that of (nafl) Hajj, and Jihad!" (Ma'alim Irshadiyyah of Shaykh Muhammad Awwamah, pg.35)





# INSPIRATION

Thought provoking stories with a moral lesson

## THE HOTEL

Three friends came to New York City. They decided to stay in a hotel and their room ended up being on the 60th floor.

The policy of the hotel was that every night at 12:00am the lifts were shut down for security reasons.

The next day, the three friends rented a car and went out to explore the city. They enjoyed the whole day. When they arrived, it was past midnight. The lifts were shut down. There was no other way to get back to their room but to take the stairs all the way to the 60th floor. One friend had an idea.

He said "For the first 20 floors, I will tell jokes to keep us going. Then another one of us could say wise stories for the next 20 floors. Then, we will cover the other 20 floors with sad stories."

With laughs they

reached the 20th floor. The next friend started wise stories and they learned a lot while reaching the 40th floor.

Now, it was time for the sad stories. The third friend started thus, "My first sad story is that I left the key for the room in the car."

This story resembles our life. For the first 20 years, we spend time in joking and enjoying whatever is out there. When we reach 20, we go into the work force, get married, have kids and this is the time when we use our wisdom.

Then, if we reach 40, we finally begin to think that my life is coming to an end. It's better that we start our life in the very beginning by remembering death rather than preparing for it at the end of our life when very few of us have the energy to obey Allah completely.

## THE HEDGEHOGS

It was the coldest winter ever.

Many animals died because of the cold. The hedgehogs, realizing the situation, decided to group together to keep warm. This way they covered and protected themselves; but the quills of each one wounded their closest companions.

After a while, they decided to distance themselves one from the other and they began to die, alone and frozen. So they had to make a choice: either accept the quills of their companions or disappear from the Earth. Wisely, they decided to go back to being together. They learned to live with the little wounds caused by the close relationship with their companions in order to receive the heat that came from the others. This way they were able to survive.

The best relationship is not the one that brings together perfect people, but when each individual learns to live with the imperfections of others and can admire the other person's good qualities.

The hadith encourages us to overlook the slings and hurt that others hurl our way.

It motivates us to pardon those who hurt us and join ties with those who break them: "The one who maintains a relationship with his relatives only because they maintain a relationship with him is not truly upholding the ties of kinship. The one who truly upholds those ties is the one who does so even if they break off the relationship." (Bukhari)

Life is never a bed of roses. We need to take a ride over the rocks to get to our destination.



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## Dealing with **BULLYING**

South Africa is going through a transition period of finding her feet in a normal world. The birthing pains have brought with them a bouquet of problems that are affecting most of the country.

Close to 11 million kids attend schools in South Africa. Of these, 58 percent claim they have been bullied at school. That translates to a staggering 6 million kids. The bulk of this bullying is in the form of emotional and psychological bullying while over 2 million had suffered physical bullying.

*What can you do if you are being bullied in school? There is obviously not a one-answer-fits-all solution, but there are many answers that we can get both from Islam and contemporary sources to shed light on possible responses.*

South African schools have to deal with the added dimension of gang violence and the spill over into the bullying that is attached to it. The impact of sustained bullying cannot be underestimated. Studies show that people who are abused by their peers are at risk of mental health problems, such as low self-esteem, stress, depression, or anxiety. They may also think about suicide more.

### **What can you do if you are being bullied in school?**

There is obviously not a one-answer-fits-all solution, but there are many answers that we can get both from Islam and contemporary sources to shed light on possible responses.

### **Don't get emotional**

Bullies take pleasure in emotionally manipulating people. Stay calm and rational to diffuse the situation. One of the most difficult strategies to use against a bully is kindness, as the usual instinctive reaction is either to hit out and repel the hurt by hurting the one who has hurt you or to run away and avoid them; the fight or flight reaction.

Allah ﷻ has advised a disarming strategy, and this is the last thing that a bully will expect: *"And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the*



# 11

**MILLION  
KIDS ATTEND  
SCHOOL IN SA**

# 58%

**CLAIMED TO  
HAVE BEEN  
BULLIED**

# 6

**MILLION  
LEARNERS  
BEING BULLIED  
EACH YEAR IN  
SA SCHOOLS**

***"And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend."***

*one whom between you and him is enmity [will become] as though he was a devoted friend." (Quraan 41:34-35)*

### **Don't blame yourself**

Acknowledge that this is not about you; it's about the bully. Don't lose your confidence, or think you are incapable or incompetent.

**Seek help** If you think you're being bullied, it's time to start talking to others who can help you manage this situation. Try mentors in the form of teachers, family members or experienced friends.

### **What can the School or Community do?**

**Build a support network.** This goes without saying for the victim. But there should also be facilities in place to help the bullies as well.

As the Prophet ﷺ said, "Help your brother, whether he is an oppressor or he is oppressed." He was asked: "It is understood to help him

if he is oppressed, but how should we help him if he is an oppressor?" He replied: "By preventing him from oppressing others." (Bukhari, 3:624)

This hadith outlines the fact that help needs to be extended to the victims which is reactionary, and to the bullies which is preventative. The two pronged approach should not only help cope with the problem but also lead to lessening it or eventually eradicating it.

**Anti-bullying rules.** Schools should have a student covenant, code of conduct, or other set of rules with a section on individual rights and/or treatment of others. These rules can be enforced school-wide to help prevent bullying.

**Reporting system.** Stopbullying.gov recommends the establishment and use of a reporting system to ensure that rules are upheld and enforced. The system should

be easy to use in order to encourage accurate reporting.

Improvement. Use the results of assessments of the situation to continually improve your anti-bullying measures.

### **Cyber-Bullying**

Incidents of cyber-bullying at schools is on the increase in proportion to the spread of and easy access to social media platforms. 16% of South African school kids say that being threatened or insulted via cellphones, e-mail or social media was a problem.

Cyber-bullying, being relatively new, means that parents and even teachers might not understand the implications or methods of this type of bullying. Equip yourself with the knowledge. This then needs to be transferred to kids to help them identify a potential problem before being unknowingly caught up in it.



# South Africa

## HALAAL FRIENDLY DESTINATION

Muslims are increasingly looking for their holidays to be as Halaal friendly as possible. Ask a South African Muslim and you would most probably get the perception that the country is far from an ideal Halaal friendly spot. Yet South Africa has surprisingly taken fourth spot on the list of the world's most Muslim-friendly travel destinations in a prestigious new report.

In the Mastercard-CrescentRating Global Muslim Travel Index 2017 (GMTI 2017), Malaysia topped the list as the world's best overall travel destination for Muslim travelers, a fast-growing travel segment which is projected to grow to 156 million by 2020, up from 121 million in 2016.

In money terms, that amounts to \$220 billion (R2.6 trillion) in 2020, and upwards of \$300 billion (R4 trillion) by 2026.

South Africa made the list of countries where Muslims are a minority and beat such accomplished competitors as Spain, Japan and the United States of America.

The country was at number 30 in the overall combined statistics.

### CRITERIA

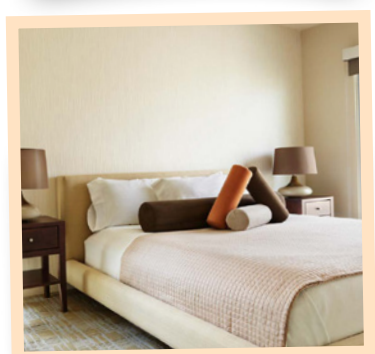
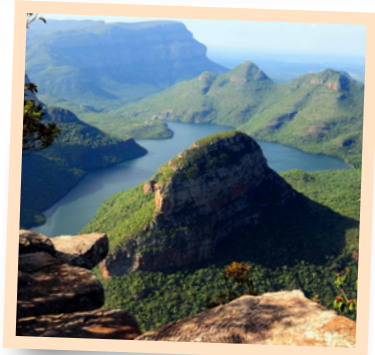
GMTI 2017 looks at four key strategic areas - access, communications, environment and services – which have been further divided into 11 sub-criteria. These include Muslim traveler needs awareness and outreach, dining options and Halal assurance as well as access to prayer places.

Fazal Bahardeen, the CEO of CrescentRating lists certain faith-based needs identified as the main areas influencing decisions for Muslim travelers:

1. Halal Food. Halal food is by far the most important service that a Muslim traveler looks out for when traveling.
2. Prayer Facilities. According to the Pew Research Centre report, 63 percent of Muslims perform the five daily prayers and having access to prayer facilities is thus a major deciding factor.
3. No Non-Halal Activities. Muslims consider some activities to be 'Haram'

or non-Halal. When it comes to traveling, these are generally centered on requiring a family-friendly environment. As such, some Muslims would prefer to avoid facilities that serve alcohol, have nightclubs or are adjacent to a gambling resort.

4. Recreational Facilities and Services with Privacy. A sub-segment of Muslim travelers are also looking for recreational facilities that provide privacy for males and females.





**“South Africa is one of the top tourist destinations in Africa, receiving over 9 million visitors in 2012 second only to Morocco”**

South Africa is ideally situated with regards to these criteria.

### TOP DESTINATION

South Africa is one of the top tourist destinations in Africa, receiving over 9 million visitors in 2012 second only to Morocco. According to Professor Saaiman, who conducted research from a South African perspective, halaal tourism is a massive opportunity for South Africa to expand its influence to reach previously untapped markets.

“We have an abundance of mosques and restaurants that serve halaal food. South Africa is perfectly geared for halaal tourism and we should start marketing the country as such.”

South Africa is fast cementing itself as a firm contender as a holiday destination for Muslims worldwide. It has begun to gain traction across the world as a destination that caters not only to the Muslim population of South Africa – which comprise less than 2% of the total country population – but also as a place that is accommodative to Muslims from all over the world, who seek to enjoy their holidays without having to make sacrifices in order

to cater to their religious needs.

Halaal tourism is also slowly gaining traction in South Africa, with a proliferation of Muslim-owned and -operated B&Bs and guesthouses. The halaal logos of South Africa's major Halaal certifying bodies are internationally recognized marks of assurance.

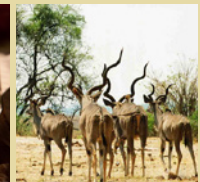
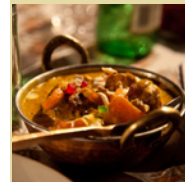
Another draw card is the fact that South Africa provides world class tertiary education in Islamic studies and students from a diverse range of countries now choose South Africa as the country of choice to pursue these studies. They in turn sell the concept of South Africa as being Muslim friendly when many other centres are inaccessible due to war or travel restrictions.

In practice there is also general tolerance within South African society, and far less Islamophobia than is apparent in places such as North America and Europe. Muslim women face far less harassment, and people are generally agreeable and supportive of the need for Muslims to fulfil religious obligations and observe holy days.

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# INSIGHT INTO FIQH

Differences between the Shafi and Hanafi Mathab in Qurbani



Port Elizabeth happens to have a healthy fusion between followers of the Shafi and Hanafi Fiqh. Many a home will have a mix of members following the two schools of thought within Islamic jurisprudence.

In fact, most if not all the Madressas in the city teach both the Fiqhs to accommodate for the students of the two Mathabs who attend. Many a Masjid shares Imams and Muazzins of both the Mathabs. This results in the Bismillah and Aameen being said loud and soft,

the raising of the hands and many other aspects.

In view of this, we bring you a simplified version of the main differences between the Shafi and Hanafi Mathabs with regards to Qurbani. This is only intended as a guide and detailed answers should be sought from the respective Ulama.

Some differences in the rules of Qurbani between Shafi and Hanafi:

## 1 Status

**Shafi:** Qurbani is Sunnah Muakkada.  
**Hanafi:** Qurbani is Wajib.

## 2 Validity

**Shafi:** It is Sunnah Muakkada alal Kifaya. If one person in the household does a Qurbani, others don't need to do so.

**Hanafi:** Each individual qualifying needs to do a separate Qurbani.

## 3 Qadha

**Shafi:** No qadha of Qurbani.  
**Hanafi:** Give the value of sheep for missed Qurbani.

## 4 Qurbani period

**Shafi:** from 10th Zul Hijja when time enough for an Eid Salaah and 2 short Rakaats and 2 short Khutbas passes. Lasts 4 days until sunset on 13th Zul Hijja.  
**Hanafi:** from sunrise on 10th Zul Hijja in rural areas with no Eid Salaah, and after the first Eid Salaah in cities until sunset on the 12th Zul Hijja. Lasts 3 days.

## 5 Age of animal

**Shafi:** Sheep - over one year.  
Goats - over two years.  
**Hanafi:** Sheep - A fat, big 6-month+ sheep allowed if it physically appears to be a year old. Goats – over one year.

## 6 Tasmiya

**Hanafi:** Wajib to recite at time of slaughter.

**Shafi:** Sunnah. If left out, not because of regarding it as trivial, Halaal.

## 7 Meat

**Shafi:** some portion is Wajib to give in charity. Meat can only be given to Muslims.

**Hanafi:** not Wajib to give any portion in charity. Meat can be given to non Muslims.

## 8 Takbeer of Tashreeq

**Hanafi:** Wajib after every Fardh Salaah in the days of Tashreeq.

**Shafi:** Sunnah after every Salaah irrespective of status in the days of Tashreeq.

## 9 Number of vessels to be cut

**Hanafi:** cutting any three of the four vessels of the throat: carotid artery, trachea, esophagus, and jugular veins.  
**Shafi:** esophagus and windpipe to be cut. Slaughter will be valid when these two are cut, even if the two jugular veins are not cut.

### NOTE

These rules are collected from the mainstream views of the Muftis of the two Mathabs. They are listed to give an appreciation of the differences and to remove any misconceptions.

They can also serve as a handy guide for teachers who need to teach students of a Mathab different from their own, or for Imams whose congregations are different from their own.





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# THE ART OF

# NOT

# KNOWING

*Not knowing doesn't make you impotent*

Imam Malik ibn Anas rahimahullah was one of the most respected scholars of fiqh. Once a man came to him from far away and asked him 40 questions. Imam Malik rahimahullah only answered four of them and for the rest of the 36 questions he replied, "I don't know."

The man was surprised and asked Imam Malik rahimahullah: "What should I tell people about these 36 questions for which you said 'I don't know'?" Imam Malik rahimahullah replied that the man should tell the people that Malik says: "I don't know," "I don't know," "I don't know."

It was commonly said that if

somebody wrote down Imam Malik rahimahullah's answers to questions, he could easily fill pages with "I don't know" before writing an actual answer.

Imam Shabi rahimahullah said: "(Saying) 'I don't know' is half of knowledge." (Darimi 186)

Hazrat Ali ؓ said: "The one who is asked about something for which he has no knowledge should not be embarrassed to say: 'Allah ﷻ knows best'."

Imam Malik rahimahullah said: "It is from the insight of a man of knowledge that he says: 'I don't know'."

Imam Shabi rahimahullah was once asked about something to which he replied: "I don't know." He was told: "Aren't you ashamed to say this whereas you are the knowledgeable man of Basra and Kufa (Iraq)?" He replied: "I do not feel shy for that which even the Angels did not feel ashamed to admit: 'We do not have any knowledge except that which You have taught us.'" (Quraan 2:32)

Yahya ibn Saeed said to Abdullah ibn Umar ؓ: "How strange! You say you do not know whereas you are the son of the Imam of guidance!" Ibn Umar ؓ replied: "The one who is even stranger than me is he who speaks without knowledge, and speaks without





any concrete information."

Imam Abu Yusuf rahimahullah was asked a ruling and he answered: "I do not know this ruling." The questioner exclaimed: "You take wages from the public treasury every day and then you say: 'I don't know'?" Abu Yusuf rahimahullah answered: "I only take in proportion to my knowledge. If I had to take according to what I don't know, the entire world's riches would not be sufficient for me!"

### SIGN OF COMPETENCE

We are conditioned to having and providing quick answers as a sign of competence and leadership. We behave as though any gaps in knowledge should be hidden at all costs. But is this desire to have an answer actually helping you? How often do we trade factual accuracy for immediacy? Why do people find it so hard to say – "I don't know"?

Effective leaders are able to set a vision, get others to buy into it and mobilize them to produce the change required to achieve this vision. None of this requires having all the answers. Yet, many people's idea of a leader involves someone who is able to see what others don't. This can often translate to never saying "I don't know."

The desire to "know all" is particularly strong in areas we consider to be our expertise and where we find it hard to admit not knowing something. Knowledge is important.

### NOT KNOWING DOESN'T MAKE YOU IMPOTENT

"I don't know" is a legitimate, acceptable and more importantly— responsible response when you don't know an answer.

Your credibility doesn't lie in your ability to provide encyclopedic knowledge on demand. We have the internet for that.

Instead, your credibility lies in your ability to track down, research and synthesize information and provide that information in the proper format to the proper people.

The physicist Richard Feynman once described how you can spot a real expert versus a phony. Look for three little words, "I don't know." The phony will have all the answers, while the expert will be willing to admit what they don't know. Real experts are relentlessly curious, they will demand explanations for things that many others simply accept as rules. [Shawn Hunter of Mindscale] The ability to say "I don't know" is a common trait of highly intelligent people.

Kristi Hedges of Forbes highlights one way to confidently say, "I don't know." Say, "That's an important question, and I don't want to give you a half answer. Let me get back to you on that by end of day."

As a Forbes article says: The next time you are asked something you don't immediately know the answer to, try starting with "I don't know..."

# METHOD OF EID SALAAH

## HANAFI METHOD

### FIRST RAKAAT

- 1 x Takbeer
- Thana
- 3 x Takbeer fold hands on third
- Fatiha
- Surah
- Ruku
- Sajda

### SECOND RAKAAT

- Fatiha
- Surah
- 4 x Takbeer Ruku on fourth
- Ruku
- Sajda
- Salaam

## SHAFI METHOD

### FIRST RAKAAT

- 1 x Takbeer
- Dua of istiftaah
- 7 x Takbeer fold hands on seventh
- Fatiha
- Surah
- Ruku
- Sajda

### SECOND RAKAAT

- 5 x Takbeer in Qiyaam
- Fold hands on fifth
- Fatiha
- Surah
- Ruku
- Sajda
- Salaam

Shafi can recite tasbeeh between the takbeers softly to oneself: Subhaanallahi wal hamdulillahi wa laa ilaaha illallaahu wallaahu akbar





# Forgotten FATHERS

*The important role of a mother is defined for a Muslim in the famous Hadith which highlights the mother's rights thrice. What we tend to overlook is that the same Hadith also shows the father's place in a household.*

We sometimes neglect this equally important member of the parenting duo: Fathers.

"While the role of mothers has never been questioned as the primary caregiver, the role of fathers has often been relegated solely to that of a financial provider and sometimes labelled as a voiceless bystander," says Suzy Ismail.

She tells us that for the most perfect example of what it means to be a father, we need look no further than Prophet ﷺ. His relationship with his daughter Fatima ؓ was one built on mutual respect and love. When she would enter a room the beloved Messenger ﷺ would stand for her and kiss her on the forehead. Reciprocally, when Fatima ؓ saw her father being harassed by Quraysh in prayer, she would rush to be by his side.

This is what a true father-daughter relationship really looks like; a connection that is built upon respect and tenderness and that is encompassed in both words and actions.

## FATHERLESS FAMILIES

Islam's insistence on the sacred institution of marriage is a safeguard against truant or absent fathers. The rate of nonmarital births has increased rapidly. In 1970, about 11 percent of all births were to unmarried parents; by 1990, that figure rose to 28 percent. By 2013, around 41 percent of all U.S. births were to unmarried parents. Many of these kids spend most of their life in a single-parent family, which is more often than not missing the father.

University of Illinois study of adults who were born outside of marriage found that the longer the time spent in a single-parent family the less education attained. This significantly reduces the job and income attainments of these individuals.



According to a study by the National Association of Elementary School Principals, 33 percent of two-parent elementary school students are ranked as high achievers, as compared with 17 percent of single-parent students. The children in single-parent families are more likely to be

and how they grow into women.

Fathers play a surprisingly large role in their children's development, from language and cognitive growth in toddlerhood to social skills in fifth grade, according to new findings from Michigan State

young as 5 months old, who score higher on measures of cognitive development if they have highly involved fathers.

Anas ibn Malik رضي الله عنه says, "I have never seen a man who was more compassionate to his family members than Muhammad ﷺ." (Muslim)

## 33 PERCENT OF TWO-PARENT ELEMENTARY SCHOOL STUDENTS ARE RANKED AS HIGH ACHIEVERS, AS COMPARED WITH 17 PERCENT OF SINGLE-PARENT STUDENTS

truant or to have disciplinary action taken against them. Fathers4Justice in Scotland concluded that the cost of family breakdown across the UK is £48bn a year (Relationships Foundation 2016) and that fatherless young people are almost 70 per cent more likely to take drugs and 76 per cent more likely to get involved in crime. (Addaction, 2011)

### ROLE MODELS

A Harvard article by Dante Spetter, instructor of Human Development, shows that when children become parents, they look to their parents as to what they should and should not do. For young girls in particular, their fathers can make a huge impact on their self-esteem

University scholars.

The research provides some of the most conclusive evidence to date of fathers' importance to children's outcomes.

Fathers' mental health had a long-term impact, leading to differences in children's social skills when the children reached fifth grade. In fact, fathers' depression symptoms when children were toddlers were more influential on children's later social skills than were mothers' symptoms.

Many studies have confirmed that a father's involvement can have powerful effects on a child's cognitive development. It begins to become clear in infants as

He goes on to say how the Prophet ﷺ would embrace his son and kiss him.

The hadith shows us that one of the best legacies to leave behind is a child who will pray for you when you die. The child will only do this for both parents if he was shown affection by both.

As Suzy Ismail concludes, "Think of the men who you admire as fathers and that you have been blessed with in your life today. Reach out to them, call, send them a smile and a note of thanks, but most importantly make sincere dua for them. They deserve to not be forgotten."

# Go Green

## THE ISLAMIC WAY

*Ibrahim Abdul Matin,  
author of the book "Green  
Deen: What Islam Teaches  
About Protecting the Planet,"  
starts that book off with this  
line: "The Earth is a mosque,  
and everything in it is  
sacred."*

This essentially sums up Islam's view on humanity, nature, and the balance Allah ﷻ created among it all. It reinforces the fact that humanity is Allah ﷻ representative on this planet which they populate fleetingly. This responsibility is outlined in the Quraan:

And it is He (Allah) who has made you representatives upon the earth and has raised some of you above others in degrees [of rank] that He may try you through what He has given you. (Quraan 6:165)

**Environmental Plan** There is a thought-provoking verse in the Quraan: "Corruption has appeared on the land and in the sea because of what the hands of humans have done." [Quraan 30:41]. This is a striking verse when one looks at recent history, not to mention the data available on current problems such as climate change, deforestation, desertification, water and air pollution, the ever-growing endangered species list, and the dwindling of resources, to name a few.

As the Quraan points out, humanity is allowed to utilize the resources of the earth but conditionally: "Oh children of Adam! ...eat and drink: but waste not by excess, for Allah loves not the waster." (Quraan, 7:31)

Prophet Muhammad ﷺ was himself a pioneer of the environment. He had a profound respect for Allah ﷻ, creations and his lifestyle was one of simplicity and minimal waste. He was an

advocate of the sustainable use of water, land and other resources. He emphasised the rights of all its users, both human and animal.

There are Hadith where the Prophet ﷺ emphasises the planting of trees, curses animal cruelty and praises those people that have shown acts of kindness towards animals. He taught us that caring for the creation is a form of worship to its creator. The companions and successors of the Prophet ﷺ lived simply, and promoted cultivation and the just treatment of animals.

**Eco Friendly Hajj** The impact of anything done by the Hajj pilgrims is amplified due to the large numbers concentrated within specific areas. Pilgrims can enhance their Hajj, and potentially increase the rewards, by making a conscious intention to take the eco system into account.

One example is that of plastic bottles and bags. If pilgrims undertake to bring less of these products, which are not environmentally friendly, it would have a significant impact. Multiply this individual effort by the 2.5 million pilgrims and do the math.

In 2010, around 100 million plastic bottles were left behind on pilgrimage sites which could easily have been avoided.

Pilgrims should also consider buying fair trade products and conserve hotel resources such as lights and water to minimize wastage.

Community. Keeping the environment sanitary maintains the community. "Beware of the three acts that cause you to be cursed: relieving yourselves in shaded places (that people utilise), in a walkway or in a watering place."

Hygiene and cleanliness is so integral to Islam that it is actually a major sub-branch of Muslim belief. Without physical hygiene, prayers are broken. Without clean facilities pollution ruins cities, and without any effort to improve one's own purity, it becomes more difficult to prevent external corruptions like littering.

Thus, the Prophet ﷺ said about street clean-ups, "Removing harmful things from the road is an act of charity."

**Recycle** Consider recycling and fixing before buying new items. When asked about how the Prophet ﷺ used to live in his house, his wife, Aeysha ؓ said that, among other things, that he used to repair his shoes.

Let the following Hadith be the incentive for Muslims to take up the eco friendly challenge: "The world is beautiful and green, and verily God, be He exalted, has made you His representatives in it, and He sees how you will work." (Muslim)

This Hadith encourages us to use the earth's resources in such a way that we leave it as a sustainable legacy for the coming generations.



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Local events not to be missed!

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